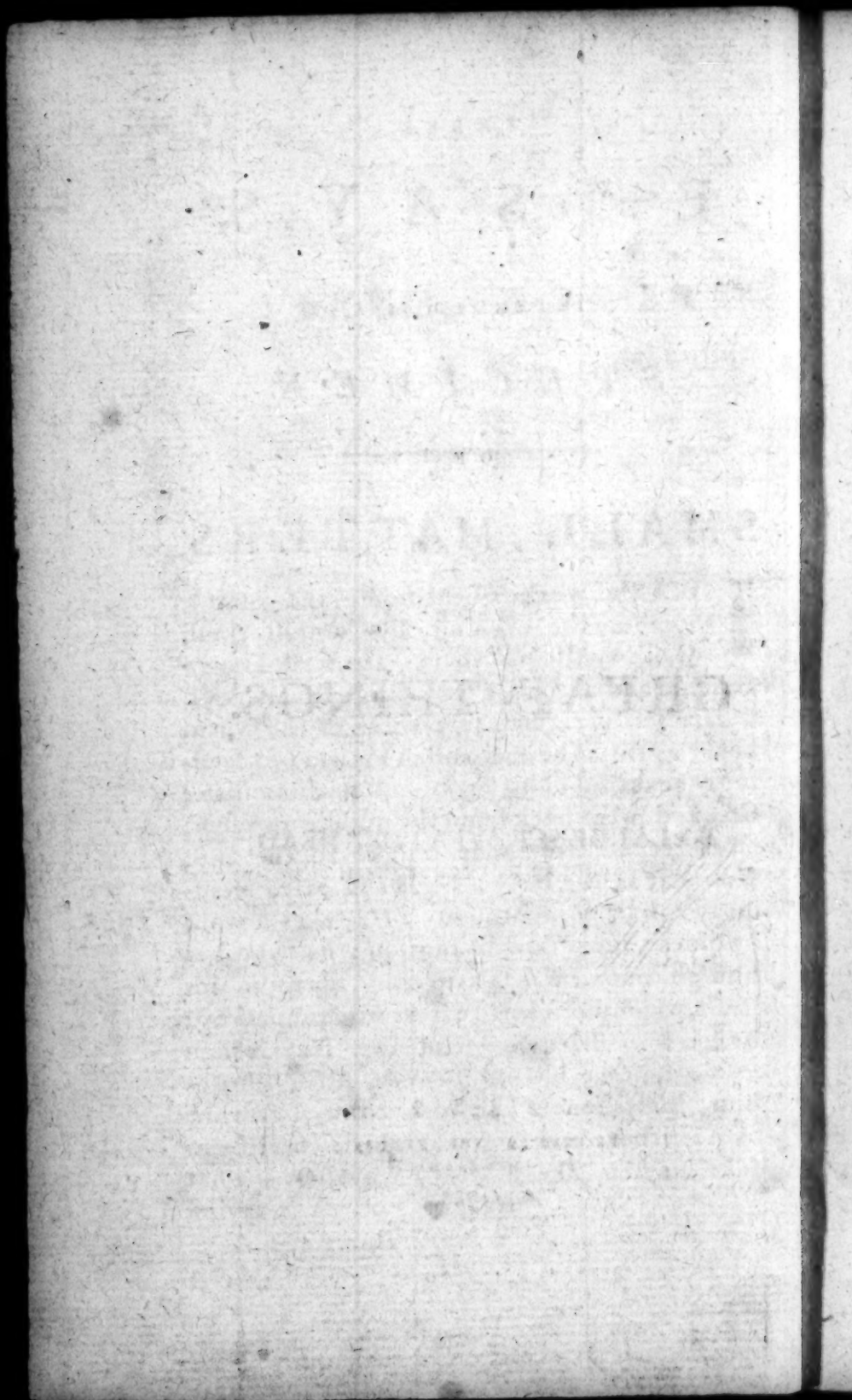


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S M A L L M A T T E R S
M A D E
G R E A T T H I N G S.

By LAURENCE WEATHERHEAD,
SADDLER IN COLDSTREAM.

K E L S O:
PRINTED FOR THE AUTHOR,
BY JAMES PALMER.
June 1788.



BLACK SNAIL.

I WAS at work at Learmouth, and coming home in the evening, by Cornhill Well, whose medicinal virtues are well known at home and abroad, I saw a large Black Snail, a harmless creature, something of the worm kind; as fat as he can roll in his skin; exceedingly beautiful in his make and workmanship; streaked in the back from the middle upwards, cross streaked from the middle to the end. He is flat in the belly; he lies at ease, seemingly full of contentment. He takes a walk at times; he is slow in motion; he stretches himself out; he has two long horns in his head, which he seems to steer his compass by; he has two short ones, for fore feet, which guide him in his walk. Very little disturbs him; only touch him with a rod, he draws all together, and is gone to bed, to rest, to take his nap, like a weary traveller. That

saying holds true, that the Snail goes as soon to bed as the swallow.

Come, and learn a lesson from the Snail. He is one of the lowest of God's works, among the worm kind. Ye fretful among the sons of men, discontent with your condition, ye languish and pine away in your iniquities: A craving want of something, which you cannot express, troubles you; that want is the want of true and real happiness, which cannot be obtained here below. Ye fret for your circumstances not being so good as they have been: You must learn to bear with losses, and crosses, and injuries: Let patience have her perfect work, and there is no fear of you; and have grace seasoned with salt. You in a desponding condition, bordering on despair, ye dally with the tempter; prattle not with the destroyer, neither walk in his paths, which lead to the blackness of darkness for ever. He goes about as a roaring lion, seeking whom he may devour. Listen to none of his seductions, charm he never so wisely. Resist the devil, and he will fly from you. It is to be lamented, that several of late have made their exit that way, in a state of despondency. We are taught to walk, and not to faint. Few or none die that way in hopes of future happiness in yonder world, at least we judge so.

They have not learned their lesson of true contentment from the Snail. He does not disturb himself much, yet he gets his meat; Providence

vidence, which feeds the crows, sees to the Snail's dish. As to his coat, it is to be doing with ; it is made to stand both wind and wet. Go to the ant thou sluggard, consider her ways and be wise. Better penny wise, than pound foolish. Take the hint from these minuteest of God's works, ye dying sons of men. Discontent set up his head in the garden of Eden at the fall of man, when man's true happiness was lost ; the fountain head of all whining and pifering. The dregs of it cleave to some of these unhappy victims, miscreants of Satan, unless the stronger man put forth his hand, and pluck them like fire-brands from the very jaws of death, when on the high road to destruction, and would have continued so to endless ages.

Eternal thanks to Jesus Christ, the second Adam, who visited our world in our nature ; a native of happiness from the realms of bliss, a welcome guest for objects of misery. Carefs him as the chief among ten thousand. He is to the miserable, who have received the exalted favour of the white stone mentioned in the Revelation, altogether lovely. He lived and died for lost man's recovery, true contentment, for the immortal part of man. Its valuable purchase began in the garden of Gethsemane, when the combined powers of hell broke loose upon man's surety ; being truth itself, he flinched not, but stood the fiery trial to the last. The Hero of heroes swate great drops
of

of blood, falling to the ground. This sweat never left him, till he spent the last drop of his blood, on the accursed tree, for you and me. What think you of these fetters of misery that lodge and lurk in the heart of man, sin, much evil in little room, to bring the Lord of life to the grave? O man, O woman, to harbour such an enemy in your breast, that brought on the Lord's death. Rest not till you get the power and dominion of sin broken and destroyed. Then, and not till then, will you and I get our heads above these waters of discontent.

Look to the Lord on the cross, the best cure for despondency. One look from him saved Peter; when he denied him he was next door to it, but there was help at hand that freed the man, and set him on his own beast, so he went on his way journeying to the grave, the end of all perfection. This good man, sorrowing for what he had done to his dying day, dies a martyr at Rome, crucified on a cross with his head downwards; witnessing by his death that he was an enemy to sin, and that sin in particular that denied his beloved master. He would not embrace the same honour, to die with his head up, as our royal patron did; but avenged the quarrel to the last against sin, the only black mark in the escutcheon of Peter's character, who now reigns a saint above to endless ages among the tribe of conquerors.

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The Snail hears and sees, and says nothing. It becomes us mortals to be swift to hear, and slow to speak; and they that speak, let them speak their word with a warrant, then the tempter gains no ground upon us; he catches at evil thoughts, words, and actions; it should cause us, therefore, to be more upon our guard, to watch and pray, that we enter not into temptation: The spirit indeed is willing, but the flesh is weak. Let us learn a lesson from the Snail: I think he is come to preferment; he is contented in his way, which is more than some of us are; he shames us in that respect. I can attest that I never saw the Snail seek a rope to hang himself, neither call for a knife to cut his throat; when he took his walk by the water side, I never once saw him attempt to throw himself in to drown himself. The Snail knows better; his life is as much to him as our's is to us, and more so than to some of us, else we would not be so ready to make away with ourselves: It is only the foolish among mankind; no wise body would do it. Our time is but short, and our days few at best; the longest term is fourscore years; what need is there to make it shorter? Death comes soon enough, too often before we are ready prepared for that last enemy's approach. The poor creature is tempted of the devil, who, being under strong delusion, is made to believe a lie. He is the father of liars from the beginning. Mother Eve believed the devil rather than

than God, and so it fared with her. When men or women in this day follow her steps, behold, self-murder is the event.

To the disconsolate: Why art thou cast down, O my soul, why art thou so disquieted within me? Still hope thou in God, for I shall yet praise him. If you get that length, and your feet fast upon a rock, you will baffle the design of the tempter. Be firm and stedfast in that blessed hope, be not easily shaken with every wind of doctrine; building your faith's foundation on that solid rock which the holy apostles and prophets taught, and Jesus Christ himself, that Rock of ages, being chief corner stone. We are made sure to believe, from undoubted authority, that the gates of hell shall not prevail against it. There you shall gain the prize, Eternal Life.

For stronger consolation to the comfortless: I know the enemy has gained ground upon you in your defenceless unguarded situation. It becomes us sinful creatures to watch and be sober, when mountains of difficulties overtake us in our pilgrimage through life. It is not the way to turn faint, to lose heart in the conflict; that is Satan's sport; you are to wax valiant in the fight. At best he is a coward, a conquered enemy. Indeed he is strong for them he is match for; when that is the case, fly to the word of comfort and blessed hope, the Holy Bible, the word of faith daily preached unto you; The two-edged sword stabs the
 enemy

enemy to the heart ; he can stand the combat no longer, and goes away skulking into a herd of swine, or anywhere he can shut his nose in ; swine are the best company for him. Would to God he had never more tether length ! then he would not be half so troublesome as he is to many a poor creature. He goes to and fro till he gets another opportunity on the man's weak side. He that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne. Here is a blessed pattern set before you and I, if we can follow it, and be one of the number of heroes there mentioned. There is something to be conquered and overcome before we can gain the prize, Eternal Life. That pearl of great price lies hid in the field of the gospel. Search the Scriptures, for there you have the words of eternal life. Look to your once crucified, but now exalted Saviour ; he was once dead for you, but is now alive, and lives for evermore, and wears the keys of hell and of death at his girdle.

Rejoice, fellow mortals ! Glad news for the dying sons of Adam's race ! He that has all favours to bestow is the speaker. Only ask, and have ; seek, you will find ; knock, it shall and will be opened. There is a blessed promise ! Open doors, dogs go hence. You are not to shut yourself out by despondency, while there is an open door for happiness and com-

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fort. For the asking, seeking, knocking, believing, you shall receive. Be courageous, and with undaunted bravery, vigour, and resolution, set forward; the prize is no mote; eternal life; well worth the fighting for; blood to the knees, before you lose the day. To die cowardly, by your own hands, mean man! low lived to the last! You will be hissed and reckoned worse than fool or madman after you are dead, and a public mark of infamy on yourself and family; buried in the outside of a church-yard, and a stake drove through your body, as unworthy to lie among the just. Up, and be doing; lose no time: Cry to God, in the name of his beloved Son; he will give his Holy Spirit, the Comforter, to support, nourish, cherish, and strengthen you against every attack of the grand adversary of our souls. May Almighty God bless this useful paper to every one under temptation against their own life.

Be kind, be humane to the Snail, my fellow mortals; we are all under sentence of death as well as him. Do not crush the Snail with your foot; you cannot disturb the tranquility of the Snail, but by making the harmless creature feel the sensation of pain. You have learned a good lesson of contentment from the Snail, seemingly satisfied with his condition. We both derive life from the fountain of life. We are far less in our Maker's hand than the Snail is under our feet. It is good for men to be of a humane disposition to any creature possessed of the breath of life.

The

The Snail is a summer creature ; where he goes in winter I know not. He is early up in summer mornings, gathering dew, and goes abroad to seek his meat. His Maker richly provides for him, and makes him so contented as he is. Some people make use of him as medicine, to cure the warts on their hands ; they rub the warts with the Snail, and after that put him to a cruel death, by sticking him on a thorn. Bad treatment of the Snail, rendering you good for evil. As the Snail consumes, the warts die away. I have heard of some people making use of Snails instead of grease to cart wheels : Monstrous cruelty ! savage treatment ! to serve the Snail so, or any creature possessed of the breath of life ; to put him to a thousand deaths at once. All this he receives, and says not a word. He could be no worse served, if he was beyond seas, among barbarous heathen nations, or American Indians. However, this is seldom the case ; this practice of horrid cruelty is not much used against the Snail. He has a white bob on the end of his tail ; it is the way of them, to complete his workmanship.

Many a good lesson you have learned from the Snail. From these lessons of humanity towards the lowest of God's works, learn to love one another ; be kindly affectioned to one another, with brotherly love, in honour preferring one another. Love, brotherly love among mankind, never was at a lower ebb than it is

at this day. Do you not see our friends and neighbours daily gliding to the grave. There is plenty of room in the church-yard, with its yawning mouth, for all living. If we do not live in love here, we will be peaceable in the grave. Be kind to the poor; them you have always with you: The kindest friend the world ever saw recommended it; he has left us an example, for us to follow his steps. Live in love, and may the God of love and peace be with you.

I heard of late that Snails are useful medicine for strengthening the backs of young children; only be tender over them, in taking away the precious life, which none can restore when once gone. The Snail is careful of his life: I beseech you brethren, for the future, take example from the Snail; be careful of your precious life, it is the precious gift of God.

NOAH'S FLOOD.

IT was an extraordinary event, which happened in an early period; next to creation itself, one of the wonders of omnipotence; effected by infinite power. Nothing can control or counteract the design and purpose of him

him who worketh all things after the counsel of his own will. God Almighty had a trial of the people in the antediluvian world near 2000 years; they had not been good bairns, nor married men; their works did not please him. They affronted the Divine Majesty: They had better not done it. They kindled a fire in his bosom, which was not easily to be put out. His long-suffering patience was spun out to a great length: He was slow to anger; loth to do them an ill turn, far less to destroy them. They provoked him so by their acts of wickedness, that he repented he had made man upon the earth; he thought he would destroy the world by water, and cause a flood to drown them out of hand, man and woman, and all the beasts for man's sake, and make a clean world of the bad sort. It is true they had not the Bible, but they had so much as left them inexcusable; they had the law of God written on their hearts, but, alas! too much like ourselves, they took not much heed to it. In those days they lived to a good old age, and on that account were in no hurry in turning to be good folk; they wanted to have their frolic out first, and turn good at the latter end of the day; something like our own depraved natures in us, as fresh and vigorous in us as at the very moment mother Eve, and Adam, the first pair, introduced sin by the fatal bite or morsel of the forbidden tree. These evils lie deep and undiscovered

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in the hidden man of the heart : In plain speaking, they wanted to put off to a deathbed repentance ; a very dangerous way for a future state.

Noah was a good man, a preacher of righteousness ; so were some of the Fathers, or the world would not have stood. Noah, warned of God to build an ark of gopher-wood, something like the hulk of a ship now a days ; I suppose it would be the first ship that ever sailed, whether on salt water or fresh I know not, but I suppose both. I think it had no sails ; no matter, it had a good pilot. It was made wind and water tight, with proper accommodations for Noah's family and all the beasts. He was a long time in building of it ; one hundred and twenty years : No doubt he would preach between hands ; that is, warn them of their danger, of the flood coming upon the earth. They minded him no more than idle tales ; however he kept at his work. He believed God, and it was to the saving of his life and his whole family, beasts and birds, creeping things and fowls ; fish would take their chance. It was on Christ's account and his Church, to preserve a seed alive, to serve him, man and beast ; man to serve God, being made after his own image, and beast to serve man.

The cause of the Flood : The sons of God saw the daughters of men, that they were fair, and they took them wives of all which they

they chose ; and God said, my Spirit shall not always strive with man. There were giants in those days, and their children were men of renown. The earth was corrupt : Every one had corrupted his way, and so have we to this day ; we are not free of the sin of the antediluvians, suppose they were all drowned with a flood. Their sins destroyed them, and we run the hazard of being destroyed by our sins, if we repent not. The earth was filled with violence : Plenty of that to this day. The end of all flesh is come up before me, saith God, and I will destroy them, with the earth, and every living thing. Noah had orders to build the ark by directions, which he did, and so obeyed orders, for he feared the Lord. It is a safe way for the sons of men to live in the fear of God ; then, blow what weather will, they have not much to fear. A black storm had been long brewing ; the secret was revealed to God's servant, to prepare the ark, to the saving of his house. The people had timeous warning, one hundred and twenty years notice, but they believed him not. He preached to them from the pulpit of his mouth, but Satan had lulled them asleep, sound asleep, in security, till they were all alarmed by the very jaws of death.

Noah, God's servant, had the ark prepared and ready for the evil day ; he feared not, for he had obeyed his Master's orders. The approaching storm drew near, awful and tremendous

mendous to all the people, eating and drinking, cramming their bellies, shortly to float dead corpses on the waters; marrying, and giving in marriage, till the day Noah entered into the ark. The storm gathers above their heads, in the clouds; it is above that, the place where his honour dwells. The clouds are his servants at such a time, and a cloud of wrath above that may be read in his angry countenance. His design is to destroy a world by water; you may see it by the gathering of the thick black clouds, worse than a storm of thunder and lightning, or snow, or hail. The clouds, one would think, must require a long time to gather such a body of waters as was requisite for forty days and forty nights rain upon the earth, steep heavy rain, the great rain of his strength; an even down pour of rain for such a time, would make the people fit to run for shelter from house to house, and from field to field, and to cry for rocks and mountains to cover them, and to dens and caves of the earth.

They were so stupid and senseless, fettered in the clutches of sin and Satan, that they never took the hint till the Flood came. The windows of heaven were opened, a heavy rain of forty days and forty nights before the Flood! Awful and tremendous judgment to the whole world of mankind! It is nothing to you that stand by. Reflect with solemn pause and dismal thought: An angry God, and an
angry

angry death, with its sting not taken away, worst of all ! Noah and his family not much taken up about it ; a well decked ark, not yet put to sea, to cover them from the impending judgment ; and the great Author of it their friend, to protect and save them alive till the waters abated. He opened also the fountains of the great deep. The seas would be combined to accomplish his purpose : The bars and doors, set to the sea at other times by the sea shore, are at this time taken away. The sea herself breaks loose from her moorings, and wearys to be his servant ; to run his errands, to accomplish his design, to drown a world of mankind that has offended him by sin, that evil thing his soul hates.

Once the Flood began to gather, having got commission from above, the waters gathered fast ; the rain from above, and swelling waters from below, and the outpouring of the seas, all of them combined for man's destruction, and the beasts for man's sake. The waters rose to fifteen cubits above the highest hills ; high enough to drown the greatest giant that ever lived on earth. The ark floats above ; none got in but Noah's family, Noah and his wife, his three sons and their wives : Eight persons saved alive in the ark from the great deluge. The waters abated by degrees, and the ark rested on mount Ararat.

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JONAH

J O N A H

IN THE

W H A L E ' s B E L L Y.

READ Jonah i. 12. From the beginning you have the account of the prophet Jonah going to Tarshish. He agreed with the shipmaster at Joppa, he paid his fare, and went along with him to go to Tarshish; but they had a bad passage; a great storm arose at sea, on the prophet Jonah's account, for disobeying orders. It was ill done of the holy prophet, but he suffered for it before all was done. He was a good man, for he feared God, but he was fretful in his temper. Lord help us, we have all our failings! His orders were to go to Nineveh, that great city, and warn them of their great danger, by reason of their sins and iniquities; instead of that, he fled to Tarshish from the presence of the Lord. The whole of the ship's crew were like to perish on Jonah's account, while he was fast asleep below deck. It was not safe sleeping and the ship like to sink. The sailors came to close quarters with him; they asked him his business, from whence he came, and whither he was bound? for they suspected him, that the storm was on his account. He told them, he was a Hebrew, and one that feared the Lord. Then they were sore afraid; They said, Come, let

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us cast lots, and see who is the faulter. So the lot fell upon Jonah. The prophet said to them, Take me up, and cast me forth into the sea, then shall the sea be calm unto you. Jonah was not afraid to be cast into the sea, for he trusted in his God.

By this time he was half tired of his life, but his God took care of him ; for the Lord prepared a great whale to swallow up Jonah, so that he was not drowned as the sailors feared. This is one of the wonders of the Almighty ; the holy prophet alive in the whale's belly, in the bottom of the sea, for three days and three nights. He was a type of Christ: As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth. There was little fear of Jonah on that account. There was no safe sailing in the ship till Jonah was thrown overboard ; for the anger of the Lord followed Jonah with a great tempest ; the strength of the ship's timbers was not sufficient to withstand the great violence of the storm, to carry him and them. The ship turned leaky, and was like to sink, and great terror came upon the men, the fear of death, till such time as Jonah was thrown overboard ; after that, when they were free of their burden, the ship was lighter, and the sea turned calm unto them, and the angry winds ceased, the violence of the stormy waves abated by degrees, and they had a good pas-

sage the rest of their voyage, till they came to Tarshish.

The great whale swallowed up Jonah at one bite, stump and rump. He is the first man that ever lived below water. Now he is like in a diving bell, or as a duck under water; he learns a new way of sailing, to go by the bottom of the sea. He is not afraid of this ship's sides giving way; he now can ride out the storm in his long-boat, without either fear or dread: He goes as safe, below as the ship's crew above, only little light; the whale's eyes were the two windows which served the turn. As to Jonah's lodging, I suppose it would be as dark as midnight, both by night and by day, till the whale took a surfeit, and spued him out on dry land. If the sailors were pagans, or what not, they cried to God to be free of innocent blood: It was not murder; the sin lay not on their head: If Jonah had lost his life, it was the determinate counsel of the Most High God; Jonah spake by the Holy Ghost, to take him up and cast him into the sea, so shall the sea be calm unto you. On that account the men were not to blame; they are better asunder; the ship above sails better, and Jonah, in his ship below, safe enough. He makes the first prayer from the bottom of the great deep, from the belly of hell; the Lord heard his groans, and in due time he set the prisoner free.

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His ship was something like a hulk in want of rigging, but went under water instead of above; it had no need of sails, nor oars, nor compass, neither one to steer the helm, for there was no rudder, unless the ship or hulk below the surface had a switching tail, which might serve instead of a rudder for that voyage; it was a matchless one, but it was soon over, three days and three nights finished it. This ship had neither sun, moon, nor star light, yet goes safe enough, under the conduct of the best pilot that ever went to sea, who commands the great whale to run his errands, with the holy prophet in his belly. Why should a living man complain for the punishment of his sins? This was a very uncommon voyage, such as never was, nor will be again while the world stands. The whale has orders to take this holy man to shore, and vomit him out on dry land, safe and sound, not one whit the worse.

The holy prophet, no doubt, ever after would live in a thankful remembrance of that great deliverance; and, for the future, would be more obedient, to go his divine errands, when called to it by the great master of assemblies. The whale has never been employed as a ship, or long-boat, to carry a holy man in his belly to the shore ever since. So the whale goes about his business, and Jonah the prophet about his, to warn the Ninevites of their imminent danger for their heinous sins against a
holy

holy jealous God. They take the alarm at the preaching of Jonah ; they repent in dust and ashes, from the king on the throne to the meanest subject. Had the men of Sodom done so, it might have prevented a red hot shower of wrath, even of fire and brimstone, from heaven, to destroy them and all the cities of the plain ; but they did not, and so it fared with them.

When the account of Jonah being in the whale's belly, and vomited out on dry land, came to the ears of the ship's crew, it would naturally breed in them wonder and admiration at the astonishing works of God. If they were heathens, such an event was a new thing to them, and to all the world. Jonah's going to Nineveh afterwards would be publicly known, and that he landed as safe as the ship's crew, if their fortune was good ; they rowed hard for land, but it would not do ; they were forced to cast him overboard in the time of the storm, but the Lord had a long-boat ready for him, out of sight, below water. So Jonah went in his long-boat to shore, without meat or drink for any thing we know, unless he got part of the whale's meat : I suppose the Lord fed him, and kept him alive. They two went in company : The whale, Jonah's long-boat, well decked, warm lodgings enough for as cold as the sea was ; a living man in his belly ; an uncommon thing. They might have the rest of the fish for company ; none of our ships or long-boats

long-boats sail that way; it is their custom to sail on the surface, and the men in them like that best. It is not well with them if they go below; if they do, they are at death's door. It is best swimming with the head born up. Speak reverently of it, it is the Lord's work.

The prophet's lodging is in the dark; he had eyes, but saw not; his grievous offence closed up his day-light; he goes mourning without the sun for a time, three days and three nights, little better than in the belly of hell; for that time he was confined in a dungeon or dark cellar. His long-boat had eyes which served the turn; it was for him the Lord was pilot; he forced the whale to spue him out, otherwise Jonah might have staid there till the whale had passed him for excrement. His master had other work for him, to go his divine errand, to warn that great city of Nineveh of its impending ruin; it was well done, for that great city, from king to beggar, took the hint, and repented in time, which saved the place from destruction.

The whole transaction was the Lord's loving kindness. Adore the divine goodness in his holy prophet's greatest extremity; he is rich to provide a whale for a long-boat, to carry Jonah safe to land; and by him, as God's errand runner, saves the city of Nineveh from ruin.

King Nebuchadnezzar's heart was changed from man's to a beast's heart, for seven long years,

years, till he knew that the Most High ruled ;
 Jonah, the Lord's prophet, disobey's orders, he
 is followed with a tempest, is thrown over-
 board, and he is saved by a miracle. The Is-
 raelites crossed the red sea, not like a duck
 under water, no ; the sea split in two halves,
 and stands like a high wall on each side, till
 his holy people pass safely through ; and, at
 the word of command, drowns his and their
 enemies. By this you may see, that God Al-
 mighty has many ways to accomplish his holy
 purposes, both in the water and out of the
 water ; little wonder ; it is no new thing ; he
 created the heavens, earth, and sea, and all
 that in them is, and for his pleasure they are
 and were created.

F I N I S.